

Japan Christian Activity News

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YAMAGUCHI DISTRICT COURT UPHOLDS ARTICLE 20 VIOLATION DEFENSE AGENCY TO APPEAL

The various articles in this issue related to human rights and church-state issues demonstrate that Christians and churches in Japan are being increasingly forced to face the demands of being Christians in Japan today.

On March 22 the Yamaguchi District Court partially upheld the suit brought by Mrs. NAKAYA Yasuko requesting that the (Yamaguchi) Shinto shrine deification of her husband be rescinded. Lt. NAKAYA Takafumi was killed in a car accident while on duty in the Self Defense Forces (SDF) on Jan. 12, 1968.

Lt. Nakaya was deified in 1972 at the joint request of his Yamaguchi-based SDF unit and a veterans organization, despite the fact that Mrs. Nakaya, a Christian, repeatedly refused to consent. "As a Christian I cannot accept deification of my husband by another religion," she said as a reason for her refusal. She contended that the deification of her husband at the request of an organ of the state violates Article 20 of Japan's Constitution which forbids the state and its agencies from engaging in religious acts.

The judge upheld her contention that Article 20 had been violated, and ordered the defendants to pay the requested ¥1,000,000 to Mrs. Nakaya for her mental anguish. The judge, however, did not order the shrine to remove Lt. Nakaya's name since "the veteran's organization is also entitled to freedom for its beliefs." During the trial much evidence was presented which showed that the veteran's organization had been, for all practical purposes, acting on behalf of the SDF.

The Yamaguchi Gokoku ("Defense of the Motherland") Shrine is one of a system of shrines set up in each prefecture by the government in 1939 as part of its use of religion for state policy. The Gokoku Shrines are viewed as virtual branches of Yasukuni Shrine in Tokyo which is dedicated to the enshrinement of war dead. Japan has had the bitter experience of seeing these war dead used to promote the militaristic spirit of the Japanese people. According to one

commentary on the Nakaya case, Lt. Nakaya's enshrinement was part of a movement to enshrine at these Gokoku shrines the souls of those who died in SDF service.

Mrs. Nakaya appeared in court for the first time on Jan. 22, 1973, after recognizing that her protests to the SDF were of no avail. The Yamaguchi Shinai Church (Kyodan) where she is a member officially supported her with a special congregational meeting in Jan. 1974. The group supporting Mrs. Nakaya has grown to approximately 5,000 members nation-wide.

In a newspaper interview she said, "I was baptized when I was 24 years old. Although Takafumi was not a Christian he understood me and respected my faith. While I was happy, I could not say I was an earnest Christian. When I saw the notice informing the public of Takafumi's enshrinement, I was filled with anger and sadness. Even my husband's death had to be used! I am grateful to our Lord who has guided me during this difficult struggle of six years."

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The Contributing Editors:

Alfred BOETTER, Aiko CARTER, LaVerne KROEHLER, KUSUNOKI Toshiaki, Helen POST, John REAGAN, David THURBER.

NATIONAL CHRISTIAN COUNCIL Room 24, 2-3-18 Nishiwaseda, Shinjuku-ku, Tokyo 160 Japan

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Newspapers and magazines were varied in their reporting of the case. The more responsible parts of the press reported the constitutional issues as important. The fact that a widow would show such courage and determination has been the subject of much comment. But one article in a large-circulation weekly magazine ignored the constitutional issues and pictured Mrs. Nakaya as a narrow-minded Christian.

The Defense Agency and the veterans organization announced on April 4 that they are appealing the case to the Hiroshima High Court. No doubt the final decision will be made by the Supreme Court some years in the future. This means that Mrs. Nakaya's struggle will continue.

ENSHRINEMENT OF PACIFIC WAR LEADERS FAIT ACCOMPLI

On April 19 Yasukuni Shrine officials announced that the souls of 14 class A Pacific War criminals were enshrined as war heroes on Oct. 17, 1978. They are called the "Showa Martyrs" and placed with 2,450,000 other war dead. The 14 include the Supreme Commander of the Army, General Tojo, whose daughter is a Christian. The shrine staff said that the enshrinement of the 14 was done without any consultation with the families, since some people would not agree with the decision. Seven of the 14 were executed and seven died in prison, two of them of illness before their trials took place.

With the agreement of the 10 representatives of shrine supporters, the staff assured the press that this is the most suitable time for the public enshrinement of these war-time leaders. A professor of Kokugakuin University commented that it is natural to enshrine them since their war-crime trials were conducted by foreigners.

Christian Prime Minister Ohira is planning to worship at the shrine during a three-day semiannual festival starting Apr. 21.

YASUKUNI SHRINE was designated in 1879 as a national shrine for the war dead under the emperor system. In connection with the worship of the emperor as a living god, the military war dead who had given their lives for the emperor were deified in the shrine. Thirty-four gokoku jinja (local branch shrines) were organized in 1939 under the Yasukuni Shrine. (They had increased to fifty-one by the end of World War II.) At the same time, branch shrines were built in the colonial countries of Taiwan, Korea and Manchuria. After the war, the General Headquarters of the U.S. Occupation ordered the abolition of national Shintoism but Yasukuni Shrine survived as a religious body recognized by the government. The present Constitution prohibits nationalization of Shintoism, but the Liberal Democratic party has been pushing the Yasukuni Shrine bill in order to obtain government support for the shrine.

AN APPEAL

April 4, 1979

The importance of the court ruling in the Nakaya case should be acknowledged and supported. However the Self Defense Force along with the veterans organization has filed an appeal to the Hiroshima High Court. This appeal makes it evident that the Self Defense Forces are connected to the Shinto Shrine in order to raise the fighting spirit of Defense Force members to make them be willing to die blindly obeying the orders of the government. This illustrates the militaristic nature of the Nakaya case.

In the present moves towards the control of the people's minds and ideology through the legalization of the Gengo system and the establishment of so-called emergency legislation, the Self Defense Forces are aiming in the dangerous direction of militarism. This appeal by the Self Defense Forces is a direct challenge to basic human rights and peace as guaranteed in the Constitution.

We strongly protest this appeal to a higher court by the Self Defense Forces. We support Mrs. Nakaya Yasuko and seek wide support for her suit.

Rev. USHIROKU Toshio
Moderator,
United Church of
Christ in Japan

NCCJ TRIENNIAL GENERAL ASSEMBLY

The National Christian Council of Japan held its triennial General Assembly at St. Paul Church (Anglican) in Tokyo on March 26-27. The theme of the conference was "Towards the Mission of the Church in the 1980's."

Rev. KISHIMOTO Yoichi, the newly elected* moderator of the NCCJ (and Kyodan vice-moderator) observed that the NCCJ has been taking meaningful actions in cooperation with various denominations and organizations. He said, "The NCCJ is not only a fellowship made up of its participating members, but also is an organization through which we search for ways to cooperatively witness to Christ and fulfill the mission of the church. We have also acted together in society in response to the Gospel." He suggested that cooperation which includes non-NCC related churches and groups should be increased in the future.

Mrs. NAKAYA Yasuko visited the Assembly, just after the Yamaguchi district court verdict supporting her suit against the Self Defense Forces (see p. 2). Mrs. Nakaya's situation was recognized as symbolic of the churches' place in Japanese society today. Some voices were heard saying, "The time may be coming when all churches, both those emphasizing special mission and those emphasizing more individualistic concerns, will be forced to worship Japan's emperor. Thus, we, whose position on social concern differ, must firmly unite in faith."

The Assembly adopted resolutions requesting the Self Defense Forces not to appeal the Nakaya case. A resolution was also adopted opposing the legalization of the Gengo (emperor era-name) system.

Harry DANIEL, Christian Conference of Asia Associate General Secretary, officially greeted the Assembly. He emphasized that Japanese churches need fellowship with the other churches in Asia and said that Asia does not need Japan as much as Japan needs Asia.

Participants were encouraged by messages from other churches, the number of which increase at every assembly. Messages were received from church organizations in India, Sri Lanka, Thailand, Malaysia, New Zealand, Hong Kong, the Philippines, Taiwan, Korea, America, Japan North American Commission (JNAC), and from EKD and EMS of West Germany.

The Assembly also discussed the necessity of new committees for the promotion of relationships with Asian churches and for disarmament concern. General Secretary SHOJI Tsutomu commented, "This is a new era for the churches in Japan working together with Asian churches for God's justice. Nuclear power and disarmament issues must also be pursued through international linkage."

Rev. M. MORINO, Mr. M. SHIMAZAKI and Mr. K. OMORI representatives of the disabled, visited the Assembly and appealed for a committee within the NCC for disabled people's participation in the family of God. In their appeal, which was unanimously accepted by the Assembly, they said, "Though there are more than two million disabled people in Japan, the high wall of discrimination against them is still strong. As society uses economic values based only on work efficiency, disabled people are estranged from society. We knocked on the door of the church and have been accepted in Christ's grace. However, even within the fellowship of the church, people tend to treat the disabled as objects of charity. The time has come for the church to re-examine this attitude. At the same time, disabled people ought to be aware of our unique calling by God for mission in society. It is necessary for all of us to change people's minds and attitudes toward the disabled so that they too may partake wholeheartedly in the life of the churches and serve others."

Bishop Albrecht SCHONHERR and two other delegates from the Federation of Evangelical Churches in the German Democratic Republic were invited to Japan by the NCCJ. Their presence was an important highlight of the assembly. The address by the Bishop stressed that the church, in light of changing world needs, should become a community of those learning together to serve Christ in the 1980's.

*Others newly elected into the NCCJ Executive Committee are:

Chairperson: Rev. KISHIMOTO Yoichi of Momijizaka Church (Kyodan)

Vice-Chairpersons: Rev. KOMINAMI Shoichi Okayama St. Augustine Church (Anglican) and Rev. LEE In Ha, Kawasaki Church

Secretaries: Mrs. ISSHIKI Yoshiko, former Chairperson of Women's Committee, NCCJ and Rev. NAITO Junichiro, Myogadani Church (Baptist Convention).

When the accident at Three Mile Island Nuclear Power Plant in Pennsylvania was reported, the Japan Nuclear Safety Commission, without any knowledge about the causes of the accident, issued a statement saying that such an accident could never occur in Japan. The immediate result of the commission's hasty response had just the opposite effect of that intended. Public mistrust of those responsible for the safe operation of such potentially destructive technology greatly increased. In response to the cry from anti-nuclear lobby and protest for a complete shutdown of power plants, the Kansai Electric Power Co. stated that their power plants are completely safe since they had passed the examinations of the very same Nuclear Safety Commission which so blandly stated that accidents of the Three Mile Island type were impossible.

Japan reactors in trouble Along with the boldface headlines in the Japanese press announcing the Pennsylvania accident there was a report of the fact that the number two reactor at Mihama in Fukui Prefecture had experienced the samekind of trouble over six years ago. Along with this the public was reminded of the very poor record for safe, sustained operation of Japan's nuclear power plants, which have had a series of breakdowns and periods of sustained shutdowns. Furthermore, the public was reminded again of the fact that a large explosion had rendered the Japan Atomic Energy Research Center at Tokai Village in Ibaragi Prefecture inoperable for a long period.

There are eight reactors in Japan of the same type as the Three Mile Island facility, but at the time of the Pennsylvania accident seven of those reactors were shut down for extensive repair or periodic checks. In Fukui Prefecture alone there are nine nuclear power reactors; one of them, the number one Oi reactor, was just on its start-up run when the American accident occurred. Upon advice from Westinghouse Electric Co., the Japan NSC recommended the immediate shutdown of this plant that had hardly begun to function.

A council of 12 prefectural governors demanded that the central government take all possible precautions to insure the safe operation of nuclear power facilities. At the annual convention of the Japan Physics Society last April 3rd, 20% of the 399 members called for a temporary shut-down of all nuclear plants in Japan.

Citizens take protest action Forty different anti-nuclear power citizens' movements sent protests to the Nuclear Safety Commission and on April 5 over 100 delegates from these same movements went to see the Minister of International Trade and Industry. The minister refused to see any of them and responded by having the police forceably remove them.

Japan has gone full steam ahead in the development of nuclear power and plans to double nuclear reactor capacity by the year 1990. There are at present 19 nuclear power plants in Japan producing about 12 per cent of the electrical power consumed. But on the average 50% of the plants are shut down for various reasons related to system or equipment failure.

The electric companies keep telling the people that nuclear power plants are essential but a citizens' group study indicates that there is sufficient power generating capacity available already without them, except possibly for three hot weeks in the middle of the summer under peak load conditions. Otherwise, for the rest of the year only 50% to 60% of the present capacity is used. The study further indicates that the real reason for the very high electric energy rates charged customers in Japan is the need to support all of the expensive repairs needed to maintain the many inoperative nuclear power facilities.

The Japan National Christian Council is working with citizens' movements in the collection of signatures calling for the complete shutting down of all nuclear power facilities. At the time of the Pennsylvania Three Mile accident, the NCC Nuclear Problems Study Group had just completed the production of a packet of materials for use in church study groups on the problems of nuclear power.

A.Y.C.

JCQ

Celebrating 1979 as the Year of the Child, the spring issue of *Japan Christian Quarterly* is devoted entirely to writings by children and young people. Many of them are Christians. Some are Japanese; others are Japan-born Koreans, or foreigners living in Japan. Without exception the writings are fresh and sensitive, and frequently startle the adult reader into a new appreciation of young thoughts.

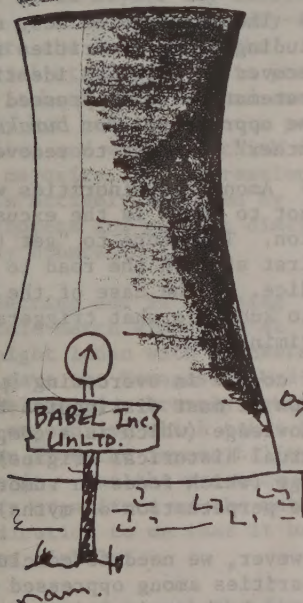
"And they said to one another, 'Come, let us make bricks, and bake them thoroughly.' And they had brick for stone, and bitumen for mortar. Then they said, 'Come, let us build ourselves a city, and a tower with its top in the heaven.'"

GENESIS (B.C.2,500)

Then they had coal and petroleum in place of wood. And they said to one another, "Come, let us build an even more advanced life." And they produced atomic energy in place of petroleum. Then they said, "This is the savior of our time. Come, let us have a power plant and have everlasting life." Then they reached a city named Three-Miles-To-Heaven. They, and millions with them, were all driven away with their babies and pregnant women in front.

TALE OF A LOST TRIBE (A.D.1979)

(Documentation unavailable due to remaining radioactivity in the area believed to be the tribe's funeral ground.)



ONEGAI

The financial condition of *Japan Christian Activity News* is depressing. The dollar devaluation and bank charges (¥500 to ¥1,000 per check!!) limit our income, which does not cover the expense of printing and mailing. The editorial staff is trying to do its best, and we ask your cooperation. We need more subscriptions. Please support JCAN by introducing your English-speaking friends and associates to this valuable and unique source of information. Make this a JCAN subscription campaign month!

THE FIRST VISIT OF JAPAN'S BURAKU MINORITY TO NORTH AMERICAN CHURCHES

by Louis N. GRIER
Team Interpreter

During the month from Feb. 20 to Mar. 20 as a historical "first" the Christian community in Japan sent a team of two persons to North America to give voice to the struggles of the *buraku* caste community. Mr. IMAI Kazu-ichi and Rev. KANAI Aimei of Osaka were sponsored by three bodies in Japan: the United Church of Christ, the National Christian Council, and the Christian Association for Buraku Liberation.

The Japan-North American Commission (JNAC) received the team and planned their itinerary in nine widely scattered cities. This opened up a vast network of contacts. Most of the exchange was in face to face encounter either around small tables or in community-based centers.

To tell the story The *buraku* are a community of 3 million persons throughout Japan locked into 6,000 segregated areas with an unbroken history of 400 years of discrimination. They have no identity apart from mainstream society, their oppressor. This violation of human rights has put severe limitations on education, place of living, employment and marriage. Numerous directories defining these areas for employers are published clandestinely. The Japanese Constitution and laws forbid such discrimination. But social attitudes perpetuate the caste through a system of strict family registry. Belatedly, the national and local governments have initiated a program of renewal. The church, either unable or unwilling to openly expose this discrimination as a sin, is largely infected with the same attitudes as the mainstream society.

Over 50 years ago an indigenous movement called the Levelers Society emerged among the *buraku* people motivated by their own self respect. This movement was the forerunner of the Buraku Liberation League which even now flies the flag of the Crown of Thorns. The church has finally opened its eyes to the realities of this evil. Rather it would be more accurate to say the leaven of a few isolated Christians from within this movement have recently forced open the eyes of the church to an awareness of its responsibility for overcoming discrimination. A beginning is being made through committees and budgets; through research and strategies to exorcise the demonic effects of discrimination. The project North America is one result of this pressure.

"Buraku people unite! For half a century we have allowed misguided condescension to demean our human dignity. Now we must seize a new corporate identity welling up from within and based on our own self respect. Our ancestors were spat upon in ridicule. Now the time has come for the crown of thorns to inherit its blessing. The day has come when we must be proud to be referred to as despised filth."

This declaration is an outpouring of indignation, frustration, pride and hope. It concludes with a primordial confidence in the creative power of the word: "Over all humanity, let there be light!"

To gain insights In the tour, JNAC-related minority groups were loyal to the church, even while critical of the its faults. It was harder to hear from minorities alienated by the church from the church. But we were able to get in touch with some, such as the American Indian Movement. As we listened to the origins of the struggles of blacks, native peoples, Hispanics, Asians, and women, we were forced to realize that the Japanese phenomenon is "unique" in all the world. Some of these differences are:

- 1) The strategy of most minorities (including other minorities in Japan) is to recover an original identity that has been systematically suppressed or annihilated by the oppressor. For *burakumin* there is no "other" identity to recover.
- 2) Among the minorities we encountered, "not to know" is the excuse for discrimination. Therefore to "get to know" is the first step on the road to overcoming prejudice. In the case of the *buraku* people, "to know" is what triggers the sin of discrimination.

Of course in overcoming *buraku* discrimination we must distinguish between genuine knowledge (which is a comprehension of actual historical origins) and false knowledge (which feeds on rumor, insinuation and the perpetuation of myths).

However, we need to conclude with the similarities among oppressed minorities. Through the trip, similarities surfaced with chilling comparisons: the universal plight of the oppressed; the identical dynamics of prejudice; the rationale for exploitation.

We found windows to make *buraku* human rights a common cause on an international front.

KAMAGASAKI, ALTERNATIVE LIFE STYLE IN THE SOCIAL-INDUSTRIAL COMPLEX

by Chris Tremewan

(Chris Tremewan, from New Zealand, is the CCA Youth Advisory Committee Chairperson. He visited Japan in March this year.--Eds.)

This is my first visit to Japan, and I am glad to discover that not every citizen has an electric toothbrush and a new Toyota car. But clearly the headlong rush for material advancement has corrupted Japanese society as much as my own. A culture of collective insanity has developed. It is no longer possible to be sure that people in mental institutions are more unbalanced than the industrialists, professors and politicians who shape the appetites of the nation. I wondered how people might escape from such a binding cycle of production and consumption.

Sinking to the bottom in the center of Osaka by choice, or more likely, by force of circumstance, have formed a sub-culture which is both the cry of a victim and a sign of a hoped-for alternative life.

Kamagasaki now has about 20,000 day laborers who are single men getting work on a day-to-day basis. They are the "trash" of the social and industrial structure. This position carries with it both material and emotional deprivation, but possibly also a peculiar chance to live and work and think differently from the majority. My impression is that this chance is actively embraced by some of the day laborers and perhaps dimly appreciated by many others.

Kamagasaki Medical Patrol Setting out in a biting cold March wind late at night laden with blankets, soup and medicine gave the Kamagasaki Medical Patrol the feeling of a bravely sentimental missionary enterprise which takes its saintly inspiration from the impossibility of the task before it. But the presence of hard-core community organizers on the patrol was sufficient indication to me that it had not been undertaken lightly.

Fifty yards along the road we met the first patient lying drunk between parked cars. A quick check showed he was healthy enough to last until morning in the cold with the aid of one of our blankets. For the next three hours the Patrol poked around, finding people under railway tracks, in wooden boxes or hand carts, in derelict cars, or just lying on the footpath. Tapping on the end of a cart with all the cracks plugged against the cold produced a muffled greeting from in-

side, and slowly a hand would come out to grasp the soup. Twice we came across small groups huddled around a fire of collected garbage. One group had been told by the police to put out their fire a few minutes before we arrived. They were angry at such arrogance and shared their anger with us. It was clear from the immediate and vigorous conversations the patrol members had with street people that they were individuals whose life experience has been raw and practical and has constantly thrown them back on their own resources.

Standards of judgement The exchanges were not between generous Christian and ignorant laborer. Patrol members had to know how to listen, and listen carefully to the ideas and opinions being tested on them. Any condescension or naivete would have been immediately obvious. So we were the people who were learning in these encounters: learning to recognize the integrity of others without demanding to know their family background, their university qualifications, or the size of their bank balance. Such standard of judgment can be clearly seen for their pathetic irrelevance to the human spirit when standing in the cold wind talking to people who are treated as nothing, but who somehow retain their essential dignity. I would guess that many people who begin working on the Medical Patrol are confronted with the need to change themselves and their lifeless middle-class values.

Several of the people met by the patrol needed to be contacted again the next day to assist them with long-term medical treatment or to assist them to get work or welfare. One man over 60 years old found it difficult to get any work at all and to look after himself on the street. Even if he were a fit young man of 25 he would find most of the work too heavy to continue for more than two days out of three. And a day's work earns only enough to live for that day and the next.

With the beginning of spring the patrol's task was becoming slightly less critical as the chances of dying from exposure decrease. One patrol member had found three corpses during the past winter--a fraction of the 200 or so estimated to die on the streets of Kamagasaki every year. (Of course, not obvious to people on the street is the considerable number of young women held in the slavery of prostitution in the area. An estimated 300 brothels are in the area, largely run by gangsters who use drugs to get a hold over the women.)

(continued on p. 8)

Liberation Before the patrol, a support of attitudes group of volunteers and full-time workers discussed the need for links to be made between the people of Kamagasaki and the city around it--for their work in this community to affect the wider community also. This is a very basic question which leaves many things unresolved in my mind. However, one thing is very clear: Kamagasaki places a giant question mark against the life-style, values, and systems of contemporary Japanese society. Any work in Kamagasaki must somehow be part of an attempt to change the direction of the entire society. It is the choices made outside the area which urgently need to be changed. Perhaps Kamagasaki can act as a persistent challenge.

Already it seems that many people who have entered Kamagasaki with the superior attitude of helping the poor to become "respectable" like them have been forced to change this destructive attitude. The realization that a liberation of attitudes is needed by "normal" society for its own development and fulfillment is one of the challenges of Kamagasaki. Kamagasaki raises the question: just who are the sinners and prostitutes of this society? As a brief visitor, perhaps my reflections have been too elaborate and missed the mark.

PRIEST TO THE JAPANESE IN MANILA

- interviewed by ISHII Junko

"Besides the over 180,000 Japanese tourists who visit Manila, Philippines yearly, there are 3,000 registered Japanese who once came here with dreams of money and fame but have lost everything," said Father NISHIMOTO Toru. In 1975 Fr. Nishimoto, a Japanese Roman Catholic priest, was appointed to work with the Pre-Evangelisation Programme (PEP) by Jaime Cardinal SIN of the Philippine Roman Catholic church to help those Japanese whose problems cannot be solved by the embassy. They have fallen by the wayside and are shunned by Manila's Japanese community.

Fr. Nishimoto's time is occupied with legal counselling, as a translator in criminal courts, taking care of funeral arrangements for Japanese who die in accidents in Manila, arbitrations in Japanese-Filipino marriages and other matters related to the Japanese in the Philippines. He explains the motivation for his work: "Through my long experience studying in Canada and Rome and serving in the Philippines since 1963 I can share pain and sorrow, and the vexation of not being accepted by the local people. I

wished to work in a field where people need me most. If you are in an unfamiliar society it is harder than where you grew up."

Fr. Nishimoto places Japanese in Manila into four categories: (1) businessmen whose wish is to go back to Japan sooner or later; (2) businessmen not registered at the embassy whose dream is to be successful; (3) people who are married to Filipinos and (4) tourists. He says that the first group of people seldom leave the Japanese community during their stay in the Philippines. Fr. Nishimoto works with people in the 2nd, 3rd and 4th categories. Most of them are men, since they have more chances to work as manual laborers, while women's work is more limited.

A young woman met a Filipino combo player at one of Tokyo's night spots. Their marriage lasted for three years after they moved to Manila. She had no other persons to talk to, nor did she have any other method of communication but Japanese. After she used up all her possessions she even pawned her passport. In order to survive she became a prostitute by renting a small room in the slum area near Manila's "tourist belt." Some other women in the same situation have moved near the US bases in the Philippines. One woman had four children by four different fathers and ended her life at a mental hospital in Manila. The embassy will not take care of these people who have no passports, so along with five other PEP workers, Fr. Nishimoto takes care of the legal procedures for obtaining passports and raising money for their return tickets to Japan. PEP took care of 254 people in 1977 and 280 people in 1978. These individuals could not get help from other social welfare organizations. Through his three years' experience Fr. Nishimoto has recognized that people do not just wish to have money or material goods but what they really want is to know someone who can sit with them to watch the sunset on the beach and share the time, and even cry together. "When I meet with the Japanese who are lost and have fallen among robbers, I appreciate them, since I have a chance to become their neighbor. I don't want to be a priest or a Levite who passed by on the other side. They give me the opportunity to work with God--they have become my savior and Christ."

In September 1976 Fr. Nishimoto started a Japanese language radio program two times a day. The program contains news about the Philippines, other Asian cultures, classical music and news about the Japanese in the Philippines. His work continues among the Japanese gangsters, bar hostesses and prostitutes--this "strange priest" in Manila.